ASTONISHING AGASTHYA NAADI BHAVISHYA

E Book 187





Sri. Agasthya Naadi Samhita - A mind - boggling Miracle!

My Own Experience

today's world of science, if just from the impression of your thumb somebody accurately tells you, your name, the names of your mother, father, husband/wife, your birth-date, month, age etc. what would you call such prediction? Would you regard it as an amazing divination or as black magic?

No, it is neither black magic nor a hand trick. Such prediction, which defies all logic and boggles one's mind, forms the subject-matter of the Agasthya Naadi. Those predictions were all Shashikant visualised at different places by various ancient Sages, with their divine insight and factually noted by their chosen disciples, thousands of years ago, to be handed down from generation to generation. This great work makes us realize

the limitations of human sciences. That great compilation predicting the future of all human beings born or yet to be born, eclipses the achievements of all other sciences put together!



At Tambaram Naadi center, ,along with Mrs in 1994. Later on It shifted a cross the road.

Naadi is a collective name given to palm-leaf manuscripts dictated by ancient sages predicting the characteristics, family history, as well as the careers of innumerable individuals. The sages (rishis), who dictated those Naadis, were gifted with such a remarkable foresight – that they accurately foretold the entire future of all mankind. Many scholars in different parts of India have in their safekeepings several granthas (volumes) of those ancient palm-leaf manuscripts dictated by the great visualizing souls, alias sages such as Bhrugu, Vasistha, Agasthya, Shukra, and other venerable saints.

I had the good-fortune to consult Sri. Agasthya Naadi predictions. It was an unforgettable experience. Perhaps I was destined to publish this book to share with readers the amazing

information about the predictive expertise of the Agasthya Naadi concerning the careers of persons born or yet to be born.

I was transferred as a Wing Commander to the Air Force Station, at Tambaram near Chennai (Madras) in July 1993. The Agasthya Naadi Nilayam (Centre) was about 3-4 kms, from my residence. I got that information from local contacts. One day, I called at that centre in the morning. The attendant took my thumb impression on a piece of paper. I was called in after an hour. One Naadi- reader, holding 50-60 palm-leaf manuscripts, tied in a bundle and held between two wooden strips of footrule size, started conversing with me in superfast Tamil! When I informed him that I did not know even the A, B, C, of Tamil, the inmates asked me to call later that day. In the afternoon, my wife and a photographer too accompanied me. We had to wait for about 2½ hours as the reading of predictions of other visitors was in progress. The photographer who could not wait for long, took 3 snaps and left. When my turn came, I requested some of the visitors there to act as interpreters and the reading started. An interpreter should preferably accompany non-Tamilians. The Naadi-leaves are about 10-11 inches in length and 1 to 1½ inches in width. They are flexible, being made of palm-leaves used for making hand-fans, after due processing. The matter is written on them in 6 to 8 lines, leaving some margin, with a long thick nail held in the fist. The script is a running-continuum written without lifting one's hand. Paying homage to Sage Agasthya, the reader started reading the matter etched on the leaves, inquiring from me whether my name began with consonants p, ph, b, bh etc., whether the name of my mother contained four-letters? Whether my father had expired? etc. Whenever the reply was in the negative, the reader used to

discard that leaf and read the notings on the next one. On that day he discarded about 200 leaves when my name was not found quoted in any of them. They then asked me to return after a month. Accordingly when I called at that centre after a month, I came to know that the leaves (Pattis) pertaining to my thumb impression had been received from Sri. Lanka. During the intervening period, I had an opportunity to hear the predictions concerning other visitors. I thus got used to those predictive-readings. This time also the first bundle did not bear my name. In the second bundle, after 5 or 6 leaves, in one leaf, the reader read out the name of my mother – Mangala, father – Janardan, my name – Shashikant and wife's name – Alka; I have one son and one daughter and that I would come to seek the prediction at my age of 45 etc. Later followed the name of the Samvatsar, (Hindu calendar year) as Virodhi, Adi Maasam (the Hindu month of Ashadha), the 16th day, Sunday, Chitra Nakshatra (Star), Dhanu (Sagittarius) lagnam (Ascendant) and Kanya (Virgo) Rashi (Birth Sign) etc. A thick, 40-year Tamil almanac was lying nearby, which corroborated the above details as accurate to the minutest detail. My date of birth, 31 July 1949, as per the English calendar also tallied. The reading about my life continued. Facts such as my being the eldest child, my children's schooling, my being educated and working in the nation's defence services, in a high position etc. were all mentioned very clearly. Further on, he told me my birth-chart at at the time of my birth. It matched with the one I was carrying with me. There was no doubt that my specific leaf (Patti) was located among millions of other leaves. That reading took a lot of time. So I was asked to return after 2 days. In between they were to jot down the matter from the leaf in a 40-page notebook. By that time a reader, Sri. Rajendran who knew

English had also arrived. They read the notings in ancient Tamil from the notebook, explained the same in modern Tamil, and interpreted the meaning of 3 to 4 sentences together in English, which was simultaneously recorded on an audio tape. Finally, he bowed and handed to me the audio tape with my future recorded therein, in Tamil. For all that I had to pay Rs. 100 plus Rs 25 for the tape. So the total expenditure was only Rs. 125/-.

In that general chapter (which dealt with the Ascendant in my horoscope), Sage Agasthya had directed me (the Jataka), to read the subtle and detailed information contained in other Kandams (Cantos). That aroused my curiosity to ascertain the predictions in other Kandams, which dealt with various houses in my birth-chart. The subsequent Kandams (chapters) revealed that each Kandam prediction was recorded in 15-18 verses containing 60-70 lines. The first chapter described the person whose future was being narrated and mentioned some horoscopic details such as, Dhanu lagnam, Kanya rashi, and my name- Shashikant. Every detail was accurate. There was no chance of any mistake. Thereafter, some important incidents of my life were read out from that chapter. After that, there was a clear mention of my earlier birth's sins and good deeds, and their effect on my current birth's good and bad deeds and planetary positions etc. About the future, there was a mention of a single year or a group of years.

In my case, at the beginning of chapter one, there was an accurate description of some incidents in my life, e.g. the undue delay in my promotion, break in children's education, my wife's skin disease (an allergy leading to itching) and mishap to my vehicle. (A few days earlier, a vehicle coming from the opposite direction collided with my car. However, due to my presence of

mind the vehicle alone was damaged, while all the members of my family remained unscathed). Then there was a mention of a court-case! (Initially I could not believe, as to how I could be involved in any court case while being employed in the Air force?). But after racking my brains I recalled that I had indeed deposed as a witness in some case before a Court-Martial. The mention of those very graphic and verifiable past-events convinced me that my past was accurately recorded in those prediction-strips. A narration of that gratifying experience by me induced a number of my colleagues from the Air force to visit the prediction-centre. All of them returned highly impressed.

Those predictive texts also contain a chapter recommending certain pilgrimages or prayers, worship and charities at specific shrines, to atone for one's past sins.

2. Structure of the Naadi Notings

This book aims at imparting information about Naadi Shastra (Science) and answering questions arising therefrom in the common man's mind. Such efforts have already been made earlier by a number of scholars and talented people. Compared to them, this author is a novice and totally lacks any knowledge of astrology. The author can't even cast a horoscope. However, this author is certainly curious and inquisitive about the Naadi shastra.

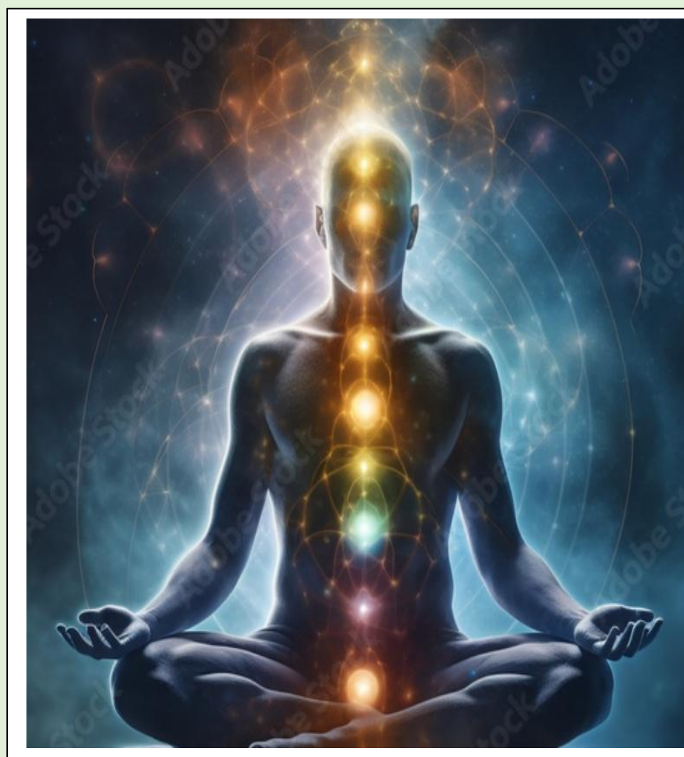
Among the various characteristics of man, one is "his obsession for probing things unknown. From ancient times, man is obsessed and eager for seeking more and more knowledge. He has succeeded too. It is an unending quest.
India's contribution to this search of the unknown is very important. India has a tradition that has always kept alive its link with the unknown. India is not just a nation, a country, or a piece of land. India is much more than that – something symbolic, poetic, and talent-invisible! The reason is that India is the only country in the world, which has concentrated on and devoted its entire talent and intelligence in the search of the truth. For thousands of years millions of people have been making efforts towards that single objective. For that, they shunned riches, adopted poverty, risked ill-health etc. But they never gave up their search for the truth. The divine, blissful vibrations of all those sages are always present in the atmosphere here. They include saints, mahatmas, rishis, munis, gurus, scholars, great poets, painters, and talented intellectuals who were the medium of Divinity. They have obliged mankind by opening up various avenues to divine knowledge. But to

grasp that divine knowledge, it is necessary that one attain a certain high standard of moral behaviour, asceticism and knowledge.

Of the many aspirations that humans have, one is to peer into one's future. A number of sages (rishis-munis) have dwelt on that in a number of ways. One of its outcome is the science of Naadi.

Needless to say that these rishis-munis were experts in the science of Yoga, which describes the different states of one's being. If we grasp them, some light can be thrown on how the Yogis get or may be getting the knowledge of ascertaining and recording the future of every human being. That is just a small part of that vast store of cosmic knowledge.

How do they acquire that extra-sensory knowledge? In order to understand that, one has to know in detail the composition of the subtle body of man. Man's personality has seven facets.



First facet –
one's gross body
(Physical body)
Second facet –
the subtle body –
space body (Etheric body)
Third facet –
extremely subtle body
(Astral body)
Fourth facet –
Manas Body (Mental body)
Fifth facet–
Atma body (Spiritual body)
Sixth facet –

Braham body (Cosmic body)
Seventh facet –
Nirvana (Salvational body)

To grasp that arrangement one has to visualize them as one behind the other, or one within the other.

It is believed that for the first seven years of one's life, the stress is on the development of the gross body. Imitation is its basic characteristic. During that period, there is a lack of development of intellect, emotions and desires. There isn't much difference between such a being and an animal. The physical body of an animal is also developed, but its other facets remain undeveloped.

In the next seven years, the emotive body is developed. Youth attains maturity. In the succeeding seven years the subtle body attains development. That phase leads to the development of logic, thinking power, and intellect. After the development of the second facet there is some kind of adolescent maturity. But the third facet leads to the development of one's rationality, logic and intellect, because of education, culture and morality considerations. Probably because of this, the voting age throughout the world is 21.

The mental calibre of most human beings gets stuck up at that third stage till death. The development of the fourth, i.e. mental plane does not evolve in their beings. Experiences of the mental plane are very interesting and unprecedented e.g. mesmerism, telepathy, clairvoyance, reading the thoughts in others' minds, etc. In that state the visual reality is out of consideration e.g. it is possible to grip a thing in one's hand and then transcend its existence. Others' could be aware of the things in your hand, but to pull others into your transcendental plane of thoughts

would be impossible. From there onwards one's own intellectual world begins. The rules of truth and falsehood of the material world begin to lose their significance. One is in a trance; unable to distinguish whether what is happening is real or just illusory!

A number of practitioners of black magic (Mantrics/Tantrics) get trapped in that state of their mind. They earn a bad name because of their black-magic power. In that state, one obtains a lot of power (siddhies), which is known as the awakening of the Kundalini. Modern Physiologists do not accept the existence of Kundalini, because they are not able to locate and identify it in the body. What is known as Kundalini is the development of the fourth state i.e. the mental faculty. One specific result of activation of the Kundalini is unprecedented, spiritual experiences as also the power to foretell the future of individuals.

The development of the fifth i.e. spiritual faculty (Atmic body) is a continuation of the development of the fourth state. Words such as 'house' or 'TV' are easily grasped because they connote concrete things. But when one mentions soul alias Atma that becomes incomprehensible. One has no experience of that and therefore one cannot grasp its meaning. Those who can comprehend the existence of the 'soul' are the persons in the fifth stage of development who stand on the threshold of the final spiritual liberation (Moksha) i.e. the final escape. However, some unknowingly stop at that stage, with a sense of total fulfilment. For those in the sixth stage, there is a possibility of their crossing into Moksha, i.e. total liberation and merger into the divine soul i.e. 'Brahman'.

What is the distinguishing mark of the sixth facet of realization? Attaining Brahma means merging with the divine

soul to feel “I am the Brahmam”. One step further, alias the leap forward is where there is neither ‘I’ nor ‘Brahmam’, no ‘You’ and ‘me’, where there is Nothing. It is only a big zero – (total, absolute void), which is Nirvana, the seventh facet.

Stages from the fourth onwards are abstract, like a dream. The mind works day and night resulting in planning, imagining and dreaming. The imagination culminates into a concrete resolve and becomes one’s will. When the ability to dream develops fully, it leads to extra-sensory vision. (Psychic vision)

To transform a dream into a vision, one need not keep one’s eyes open since one can sense the things just by closing one’s eyes where dreams seem to be the reality. One can see things beyond the wall, or one can read another person’s thoughts. ‘Vision’ here means the ability to see things by contracting the distance between time and space and to notice or hear of things with the subtle inner cognizance. From that extra-sensory knowledge the Naadi authors must have been inspired to visualize detailed happenings of the future of generations, and note them down on palm-leaves demonstrating Divinity’s mechanical, methodical and mathematical control of all happenings in the universe. That kind of service of theirs, to all humanity is invaluable. They undertook the task in the spirit of sheer inspired duty sans remuneration or reward.

How did all that happen? How many other sages were gifted with that prophetic insight? How many others volunteered to note down those predictions? How long did the task of etching palm-leaves take? What must have been the etching device? What could have been the duration of the task? Who encouraged them to read out the same to those for whom it was

meant? What is the pattern of index used, so that the relevant noting about any person wanting to know his or her future could be quickly sorted out? A number of such questions arise.

While reading and discussing about the Naadi treatises so far, I have been able to sense the logic behind the compilation of these treatises. From whatever I have read or discussed, I dare deduce that there must have been Gurukuls (residential schools run by several sages and gurus) at various places under the supervision of Saint Agasthya and other Naadi-recorders. While engaged in the meditative grasping of the Vedas for self-enlightenment and insight into the future of the Universe, the other subjects such as Ayurved (Medicine), Jyotirved (Forecasting), Dhanurved (Archery), Sthapatya (Architecture), Chitrakala (Painting), Nrutya (Dancing) and Sangita (Music) etc. must have been taught for relaxation from their concentration in divining the future of all human beings. Some disciples might have obtained expertise in those subjects. There might have been seminars at the royal courts, organised for these disciples to participate in the debates and discussions on those subjects. With a view to make use of these discussions for the benefit of humanity at large the Naadi- writing must have been undertaken under the guidance of the head of the Gurukul.

Besides, every morning the guru must have been guiding and leading his 200 to 300 disciples into col-lective mental sorties into humanity's future. Because of that, those disciples must have become adept at divining the past, present and future of all human beings.



Discussion amongst the disciples - The names and other information is so queer that it impossible to believe the contents! Yet some of them are saying, 'Don't bother just keep writing. Out Gurus has visualized these in their trance like situation, so it has to be true for the persons about whom they are written'.

Around every seer, there must have been about two to three other disciples, who might have noted down whatever was seen of the past and future about human beings. Since such a trance might have lasted for a few minutes, writing of only five or ten horoscopes might have been completed on any single day. While compiling all those rough notes and finalizing them, they might have been discussed, corrected and then noted down as final notes ready for recording on palm-leaves.





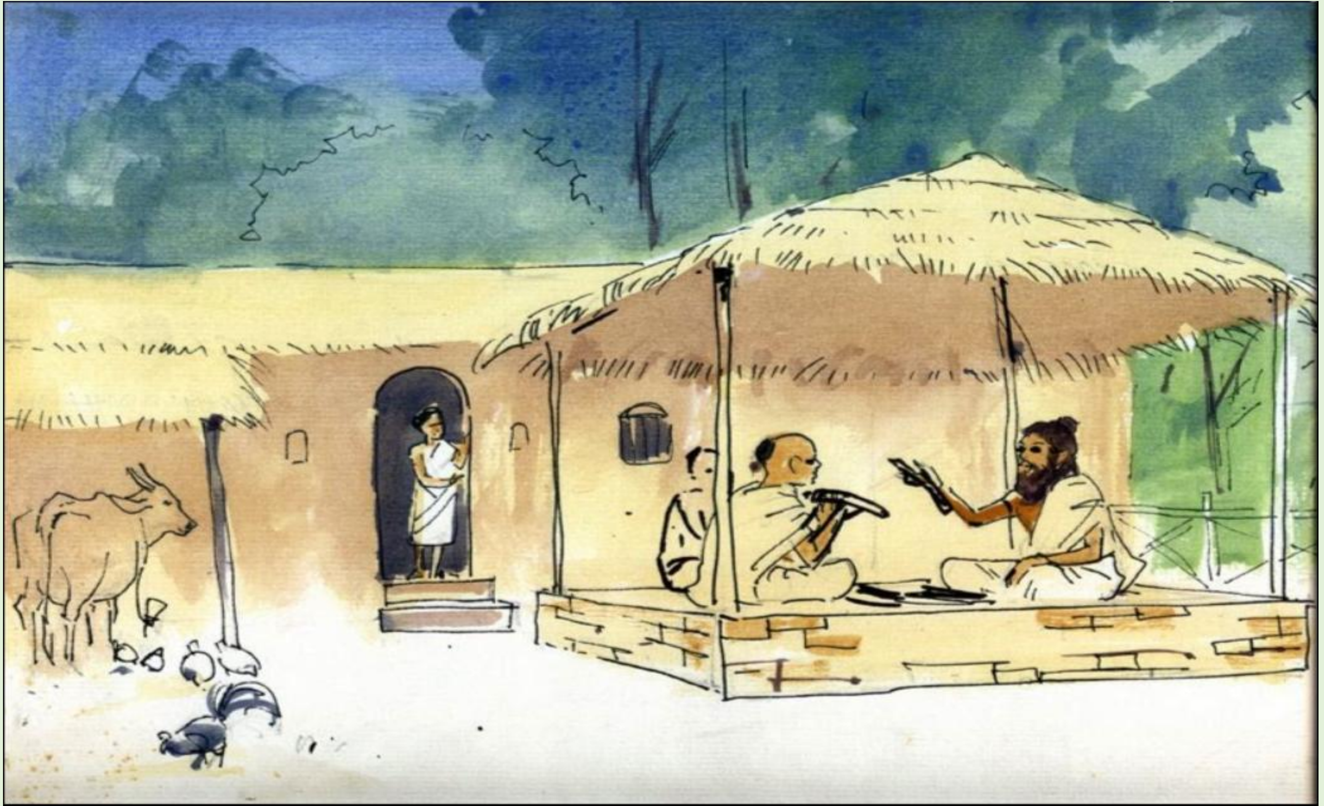




At the same time, the newly-joined disciples must have been engaged in climbing pamyer, usiing towel around feet, then cutddown branchess froom the top. Collecting Palmirah (Tadpatra) leaves from the neighbouring farms or forests. Later on, classifying them, chemically processing them and readying them, like reams of paper, trimmed to a standard size and shape

with a hole punched in their surface for tying them together in neat bundles must have followed.

Some hundreds of disciples – especially trained in the Tamil code script, must have etched the writings on palm-leaves with a sharp nail gripped firmly in their palms.



How these palm leaves are to be read and later preserved. House wife carrying the message Food is ready!

Some other disciples must have been engaged in sorting-out the palm-leaves into 108 sections, depending upon the variety of thumb-impressions, and packing them firmly into 50 to 60 palm-leaf bundles between two wooden strips, secured with a string. Those bundles of predictions must have been sent to big temples in the state for safe-keeping. That must have been organised through advance consultations with the kings of the region. It could also be possible that the ruler had been a

past disciple at the Guru's hermitage. That noting-job must have taken hundreds of years, resulting in a compilation of millions of prediction-strips. **(While writing out this account, the author of this book had a strange feeling that a supernatural power was guiding him).**

Those palm-leaves alias Naadi Pattis are available even today, despite numerous social, political upheavals and natural disasters. Non-availability of palm-leaves, delay in drafting and finalizing the predictions correcting mistakes committed by the carvers in hurry, or those arising from some distractions etc might have naturally hampered the recording task.

There must have been some plan, during different periods of history, for the safekeeping of these records in different places and regions to facilitate their perusal by the needy. Some of the disciples of the Gurukuls must have settled as citizens in different regions carrying those leaves with them. During the course of time some of that massive material must have got damaged in transit due to differences of opinion, power-struggle and such other calamities. A considerable portion of that predictive material must have been destroyed during the 1000-year-long Muslim invasions. Despite all such calamities, the Naadi patties are still available in our own day to foretell the future of all people.

Should it not then be our sacred duty to preserve that precious predictive record hereafter?

3. What exactly do the Navagrahas do? Why are they worshipped?

In Indian philosophy, the theory of Rebirth and theory of Karma plays cardinal role. As explained else where in the website, the person is responsible for his present plight due to the previous good or bad deeds. Through 13th Kandam (Chapter) of Naadi Predictions, the seeker is told to perform the services or Pujas /Archanas of the concerned Navagraha to overcome the bad or malefic effect thereof. Performance of Pujas and simultaneously providing food to the hungry and water to the thirsty, lighting of lamps are some of the means by which one gets rid of *papas* or bad deeds and boost the *punyas* or good and benevolent acts.

One of the main reasons why the Naadi Predictions are referred to is, to intuit the seeker to the performance of Shanti and Parihar rituals at the earliest and in the prescribed manner. One should visit as per the directions gained in the Naadi Palm leaf under the guidance of the Naadi readers. This chapter will give enough guidance for the needy.

Navagrahas are considered to be intermediaries between the principal deity in the temple, almost always Shiva and worshipper. They each are in charge of specific areas of concern to the devotee, be it health, wealth, pursuit o f knowledge, professional gainer just about any thing. The belief is that worshipping the specific graham for specific need gets the devotee the boon he craves.

In spite of wide spread worship of Navagrahas in many parts if India the fourteen Temples of these deities in the vicinity of

river Kaveri delta known as Kumbhakonam are "One of a kind". Please read more about it :

4. How extremely incredible is it to find the Naadi Palm Leaf!

Just Imagine that you are standing on the bridge to enjoy the thrilling excitement of the inundated river in the Monsoon season!

For fun's sake you take out match stick from the matchbox and throw it in the gushing water of the river. Then draw out another matchstick and throw in the water. Soon those matchsticks will disappear in the course of river. Now, start thinking, 'Will these two matchsticks ever be able to meet again in future?'

Generally the answer will be 'Never'! However, mathematicians may come with intricate calculations and say, 'Yes it is very rare but not impossible'.

Now think ahead of this. 'Will these two matchsticks, due to some unknown reasons, even after very long time, ever be able to come back in the match box from where they were picked for throw?

Now every one including Mathematicians will agree to the answer, 'Most Impossible'!

Why? There are many reasons for that. The circumstances might have changed, the river might have no water in it, you may not be available, the matchsticks might have got broken etc, etc, etc.

In spite of it, if some one says that 'this is possible', every one will condemn him as an insane person.' The logicians will not admit the very notion. Intellectuals will out rightly reject the idea as most ridiculous.

How can it be possible?

Now, presume that the copious river means nothing but very enormous flow of events of Time. The great Naadi Maharishis wrote the palm leaf of a person, sitting in their hermitage at some time, somewhere and set in the leaf on the journey as one matchstick in the river water. Time lapsed for unknown period.

At a specific time, in some unknown place, a person takes birth, as a second matchstick coming out of matchbox and falling in the river of time in the above example. After certain period that person desires to have an experience of the Naadi palm leaf astrological predictions. Till such time that palm leaf patiently awaited amongst the packets of thousands of leaves gathering dust and decay as if that leaf was well aware that some where, at some time, someone would come to pick up and get the message meant for him. Even though that person may be ignorant of language, may not be keen to know but destined to get it by chance! He may not be in the state of mind to believe that someone, some time back, had taken great pains to write about him. Expecting that person should get the leaf read by the knowledgeable expert Naadi reader and know what Maharishi thought desirable for him. How that person should overcome the difficult times by performing the Shanti Deeksha rituals?

The time difference between throwing of two matchsticks in the first instance from the bridge in the gushing river water might have been of only few seconds. Whereas in the latter case of Writing of Naadi leaf and taking of birth of he person would take centuries!

Now what do you think? Is it possible that the two matchsticks could meet?

The makers of these Predictions have not desired for any material gains in return. Nor have they cursed for not following

their advice. Is this not a self less service? What is called as '*Nishkam Karma*'?

Whenever we visit Naadi Centres to know our future and get our leaf, do remember that that opportunity is so preciously unique. That it can happen only once out of million times. Do have a sense of gratitude and reverence to the service rendered by the Maharishis. Try to grasp as much as you can. Enjoy and accept the predictions with happiness. It is up to you to condemn the Naadi predictions as trash or hoax. What can one say for these type of learned fools?

5. 9th Chapter of Sri. Agasthya Naadi and Me

A number of days had passed since the general i.e. the 1st Chapter about my destiny, in Agasthya Naadi had been perused. Later the other chapters too were read out to me. During that period I had carried out the recommended rituals of Shanti Deeksha. In the May vacation my wife and children had been on a visit to Pune-Mumbai. I couldn't accompany them for want of leave from my office. Being all alone at home, I was utilizing that time to read books on various aspects of spiritualism. Unlike others TV programmes and Newspaper reading didn't interest me. I wanted the 9th chapter to be read out to me but since Rajendran (English translator) was busy with something else the recording could not be done. However one day I decided to go there and get my recording done. Some of the contents are reproduced hereunder.

Until then I had never thought about future developments. There was nothing special I could anticipate in the 4-month period ahead. But what was predicted in the 9th chapter is simply astonishing. The readers would find the description interesting.

Soon after obtaining the reading of Chapter 9, I had an opportunity to visit Pondichery. I am quoting the prediction hereunder.

Predictions Recorded in Agasthya Naadi's 9th Chapter.

Chanting "Om Namo Narayanaya." the reader bowed low in obeisance to the supreme deity Narayana and saluting Ardha Nari Nateshwar and the Goddess Ishwari, he started reading.

"This prediction is concerning a pious son (punit maidan in Tamil language).

Dhanusu-Lagnam, Kanni- Rashi. The person concerned is a qualified, fortunate and intelligent person. He has a high moral character. The name is Shashikant, father-Janardan, mother-Mangala, first wife-Chhaya, the existing wife is - Alka. This reading is undertaken at his age of 45.

During this period your mind will be preoccupied with very pious and spiritual thoughts. Your mind will be ruminating over the spiritual power governing the Universe. You are a Government servant working in the Defence Dept. Your father is no more. However, you will have a vision of your father. He is your first spiritual guide. His blessings and those of other saints will purify you like rippling oceanic waves. All those great souls are no more. Your life hereafter will be prosperous and happy. You will make spiritual progress.

Between the age of 46 and 48 you will attain fame and lead a respectable life.

Because of the directions given to you by your mentors and their blessings, your spiritual progress will be speedy. As a result of your spirituality you are heading towards spiritual enlightenment and self-realization. Therefore you will meet a spiritual guide very soon. His guidance and blessings will help your spiritual advancement. That spiritual guide is stationed in Tiruvannamalai and you will meet him on a new moon day. A number of other devotees too will be present there. On that occasion a person will accompany you, when he initiates, blesses and guides you. He is named after Rama. (the divine vanquisher of the Lanka ruler Ravana) His blessings will help you acquire spiritual knowledge. (There is indeed a person named Ramsuratkumar at Tiruvannamalai who is also known as the one with a Palm-leaf fan in his hand i.e. 'Visari Sami' or 'Fan Baba', added the Naadi-reader). Thereafter for further spiritual progress you will proceed to the Arvinda ashram in Pondicherry. On a full moon day, go there and look for a suitable location for meditation. Meditate there concentrating on the central point between your two eyebrows, keeping your vision still, with the help of Pranayama you will have subtle knowledge flashed on your mental curtain. (Moun Nilai in Tamil). That will be the spiritual zenith of your life, when a flame of super-knowledge will illumine your soul. That flame is known in Tamil as 'Bimbam'.

Your future thus is very good. One day at the fag end of your life you will have a glimpse of Lord Shiva in the form of a divine flame at twilight i.e. between sunset and moonrise.

6. An Unprecedented Day - Buddha Paurnima: 25th May 1994

Everybody has some indescribable experiences in life, which could be recorded, for the future guidance or solace of others.

Bouddha Paurnima is the day marking Buddha's all the three outstanding events of the his life, viz. His birth, the day of his enlightenment and the day of his death alias Nirvana. I thought to myself, that since that day is just 2 days away, why should I look to any other full-moon day for meditation? Moreover, when I found out in a couple of days whether somebody 'Ramsurat Kumar alias Fan Baba' exists, why should I wait any longer? So I decided and got into the bus for Pondichery on 24th May at 6-30 p.m. While in the bus, I had a discussion with a Marudai youth, about meditation, guru, etc. We reached Pondichery by 10:00 p.m. I took a rickshaw and rushed to the Ashram directly. I was told that it would be all-quiet at the Ashram at night, the Samadhis of Arvinda and the Mother and the meditation hall would be closed by 11 p.m. At the Samadhi, I was in two minds whether to sit facing the photos of Arvinda and Mother, or otherwise, because in the opposite direction there was a bed covered with satin cloth amidst white curtains. I sat with folded legs and straight back for meditation. For some time I concentrated on my breath, concentrated my mind on my inhalation and exhalation and tried to keep my look fixed at the point between my two eyebrows and the tip of the nose. While doing this 2/3 times my head became very heavy. My brows became numb and I felt tense. My eyes were half-closed. For 5-6 minutes I sensed that something was happening. I felt

somebody's footsteps behind me. I told him that I knew that I could sit there up to 11 p.m. only. And again concentrated my mind on the tip of my nose. In a short while, I could concentrate my gaze in a straight line towards a dot and felt drawn towards it. There appeared some clouds in the blue colour horizon and also white dot. I also felt that the dot looked bold and later I saw it become faint with cloudy blue -violet shades. I felt that it was a game of hide and seek between those two colours. What was it then? I was perplexed for quite some time. After a few moments, I heard the sound of footsteps from behind me. I became conscious. It might have been 2 minutes to 11 0 clock. So whatever I experienced had happened within 12 to 15 minutes only. I was not satisfied. I came out, rushed to a hotel and within 25-30 minutes I squatted on my bed again. I must have been in the same position for about 15 minutes. I recalled Dada (my father). I saw his smiling face, but in a pensive mood. I saw a number of saints one by one. Pradnyananand, the spiritual Guru of my father was caressing my back with his palm, I sensed. Mahadba Maharaj another Guru was applying the bhasma on my forehead with his thumb. I felt as though I was lifting the palanquin (Palkhi) of Ma Anandmayi. I saw the personality of Nrusimha Saraswati as described in Guru Charitra. I saw the photo of Dr.Kakasaheb Upalekar of Phaltan. In fact there were others also, whom I don't recollect now. Subsequently it was all-dark. When I looked at my watch, it was about 10 minutes to 12 midnight. I tried to push aside my thoughts 5 to 7 times and concentrated again on my breath and the tip of the nose. Again the same violet coloured cloud appeared before my vision. When I noticed it again, I was sure that what I saw earlier was no hallucination. The violet colour was a fact. When I was

reflecting on that, I noticed the white dot again. It vanished once or twice. Then I saw suddenly the statue of the Buddha. I saw a smile on his face and his steady gaze. Again I suspected whether it was a hallucination? When I regained consciousness, it was 2 minutes past 12 midnight. My back had become heavy. I sat with folded hands. I felt as if I touched my mother's feet. Gradually unknowingly I lapsed into deep sleep.

7. " Your Objective Will Be Achieved!"

Dated 26 May 1994.

Next day, I arrived at the Pondichery ashram early morning. On my way there I bought lotus flowers and incense-sticks. I offered them at the Samadhi Sri. Arbindo. I squatted there to meditate at 7-10 a.m. There were a lot of other people around also. The atmosphere was pleasant. I sat through the meditation for the next 20 minutes. I had the same vision of different colours as the day before. But I didn't see the white dot. I felt like getting up at 7-30 am. The next 30-40 minutes I spent observing the surroundings of the ashram. Near the samadhi a number of people were sitting with their head touching the samadhi. I tried to sit there in the same position, but I felt uneasy in my stomach and feet. I bought 2-3 books and boarded the bus to return to 'Tiruvannamalai". It was hot and sultry inside the bus. The bus reached my destination by 12.30 p.m. I got a rickshaw with the help of a police constable. The rickshaw took me to Yogi Ram Surat Kumar's Ashram. The Yogi was scheduled to emerge out to give darshan between 4 and 6 p.m. Prasad - food was available there. I had Sambaram and rice, and waited to see the Yogi. By 4 O'clock, about 50-60 persons gathered there. Swami arrived after 4.00 p.m.   Men

and women squatted in rows in front of Swamiji. There was a space of 2 feet in between. For quite some time religious songs and bhajan continued. After that Swamiji got up and strode up and down in between the rows of men and women. He used to cast a look at the devotees and proceed further. He would look at the men while pacing from one end to other, and he would repeat looking at women while going back. He was walking briskly. He would cast a momentary glanced at the gathering. I was sitting in front of him. He squatted on his seat and got engrossed in his singing. Again he would get up and walk up and down between the rows. He did not speak to any body. Again he sat on his seat. His disciples drew his attention saying "Swami, look at the hill beyond, it is raining there". He exclaimed " Oh! What a beautiful shower" and again got engrossed in his singing. For about 4 times he got up and walked briskly in between the rows. Next time, I looked at his feet while he was walking. I heard him saying in Hindi," Your objective will be achieved". When I looked up I felt he was addressing the assembled people. He again went back to his seat. I was wondering as to who this entity could be, and to whom his addressed to. Nobody had mentioned about anything to him. Nor had he cast his glance at anyone in particular. And when all the assembled devotees were Tamilians, his remark in Hindi," *Tera kam ho jayega"* appeared strange. At that time the crowd outside had increased. By now over 150 persons had gathered inside. They started to push out people who were sitting near the Yogi for long. I also got up, bowed with folded hands, and walked away before anybody asking me to make room for others. Outside I asked a few questions to the trustees and proceeded to the bus-stand. I had mixed feelings. The appearance of the yogi, his behaviour while

I was there and the atmosphere made me a bit uneasy. I was in that mood for quite sometime. It rained heavily in-between. Later then I was at ease. Having regained my composure, I recalled the remark "Your work will be done". Everybody who had come there had some motive. So did I. Did that assurance then apply to everybody's aspiration? I asked myself, If everybody's desire was to be fulfilled, what was my desire? In fact I had come in search of my spiritual guide. I was sure to locate him since Agasthya Maharishee had asserted that, If it was my objective to see my spiritual guide, it was upto him to give me further guidance. It was me to whom he must have assured in Hindi, that my desire would be fulfilled - "Your objective will be achieved"!

When I boarded the bus, my despair vanished. The sky too was clear. It was 8 p.m. I saw the full moon from the bus window. While I was peering at the moon I recalled the white dot I had seen the previous night. Similarly when a cloud covered the moon it became lusterless. My mental condition was similar to that of the previous last night. It was then that I understood the meaning of the word "Bimbam" namely- not a flame, but a beam of light glowing peacefully like the Moon 's reflection in water, I wondered whether both of my aspirations were fulfilled? Only the future would reveal, who else?

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8. Once again Yogi Ram Surat Kumar!

After the visit of 24 May 1994, I again felt an urge to visit the ashram of Ram Surat Kumar. I suggested to my wife that we go to Pondichery. She could first do some shopping there. Later would visit the Ashram and stay in a hotel at night. Next day we would call on the Yogi at Tiruvannamalai and would return the same evening. My wife tried at first to veto my proposal, but later I won her over, and she agreed.

We left on our trip to Pondichery and thence to Tiruvannamalai. We reached the Yogi's Ashram by 9-30 in the morning. I took with me sweets and fruits as an offering. The Yogi stays away from the Ashram. He arrived in a taxi accompanied by 4-5 ladies constituting a holy choir (Bhajan Mandali). The Yogi squatted on the floor leaning against a wall. The Yogi didn't converse with the congregation. He walked between the rows of squatting visitors and blessed people with gestures, and squatted on his seat. While this happened, the choir had started singing. Devotees are barred from touching the yogi's feet, or narrate to him their woes to receive his blessings. Therefore I couldn't converse with him. So I thought I should pass on a chit to the Yogi, and see what happens. Accordingly I scribbled a note in Hindi on piece of a paper, "I am Shashikant Oak. According to the Agasthya Naadi you are my spiritual guide. So I have come here to see you. I await your guidance. Kindly give me your blessing." I placed that chit in an envelope ready to be delivered to the Yogi. When the assembled devotees were instructed to go inside, I too rushed in. As I was approaching the Yogi, the disciples shouted at me "Get back, get back etc". I went ahead, bowed to the Yogi, and placed the envelope in front of him. The Ashram Trustee Sri.

Subramaniyam stepped forward seized the envelope, and shouted at me, “ Why should you come so close? Does this behove your Air-Force discipline? etc. Then I squatted on the floor. My wife became very nervous. I had no alternative but to hand over the envelope to the Yogi. The trustee noticed that the note was in Hindi, So he handed it to the Yogi, who was apparently noticing all this. It appeared that he read my note carefully. The choir-singing was going on. My mind became peaceful. The yogi rose to pace between our rows. I watched his moving for a few rounds. Then suddenly he coming very close to me, sat down, took my hand in his, and asked me “which state you are from?” My body shivered. My eyes started moistening. I felt that my whole body was energized. In my trembling voice I replied “Maharasthra”. He held my hand for quite sometime. Then he left my hand and returned to his seat. Then he backend to me and suggested that I squat in front of his choir. While suggesting to me to come again for darshan between 4 and 6 in the afternoon, he ordered, “This beggar desires that you stay on for the evening darshan”. He calls himself “a beggar!” I thought to my self ; what humility!

While returning to me my pen and presenting me a book of poems on him by an American poet, he wrote on that book “Shashikant-Om” by way of his blessings. While he handed it to me he was in a different mood. He looked straight into my eyes, muttering something to himself. Other visitors were surprised to see that he was addressing me again and again and giving me his blessings. Thus ended that meeting.

We had our repast of sambar and rice. Then in the afternoon we bowed to him and started on our way back with his blessings. While leaving I informed the trustee, “I am

extremely happy today". He took my hands in his and said, "Of course, the Yogi has given you his blessings. You are welcome to call on him whenever you wish."

It was 12 O-clock midnight, when we returned home travelling 160 kms. I handed over the Naadi-reading of my ninth chapter to my wife. Naadi-prediction about me stated that on a New Moon day, accompanied by somebody, I would meet a holyman (the Yogi) who will bless me. Then I ascertained from the Panchang (the astronomical almanac) and mentioned to my wife that 7 Aug 1994 was indeed a New Moon day which proved the accuracy of the Naadi prediction to that minute detail!

9. Why the future predictions go wrong in Naadi Granths?

Princ. Adwayanand Galatge has written a Marathi book titled **"Vidgyan ani Andhashraddha –Nirmulan (The Science and Blind Faith Eradication)", from** which relevant portions are culled and reproduced in this chapter. The 10th Chapter of the above mentioned book titled, **'Naadi Grantha Bhavishya : The Nemesis of Rationalists'**, throws the light on the reasons why the Naadi predictions about the future events of the individual after he consults it are found to go wrong. The cases mentioned in that Chapter are culled from Naadi Granth: A Study - By Late Shri. Shantaram Athavle (He was famous for his contribution to Marathi Film Industry in Sixties, as a Director, Lyricist and Script writer and admirer of Naadi astrology) Both of these books deserve a close study by the Students of Naadi astrology.

The critics of Naadi Predictions say that statements made by the Naadi about the individual's past are found to be correct but those about his future are found to be wrong. This criticism is misleading. In as much as the terms 'past' and 'future' are relative and the 'past' about which the critics speak, was in fact 'future' when the sages (Maharshees)
wrote the Naadi Books. So if the past of the individual is correct, it means that the 'future' predictions made by the sages about him, when they wrote them are correct. Now, if future events predicted in the Naadi are found to go wrong after the individual consults it, then there must certainly be some reason for it. Apart from what the reason is, it must be emphasized that the 'Future' as predicted by Naadi does not invariably go wrong as alleged by the critics. At any rate, no body has proved this by undertaking an extensive survey of Naadi Predictions. {One Investigator, nicknamed, 'Giriraj' undertook the study of Naadi

Predictions and found that the predictions about 21 persons were found to be completely wrong, those of 3 persons were 80% correct and those of 2 persons were 100% correct.}[1]

There are many cases where all the predictions about the future events are found to be 100% correct. In this context it is relevant to ask: How can the sages, who make 100% correct predictions about the individual's 'past', including his name, his birth date, day, month, year etc and planetary positions at the time of his birth and many other small details - like the date when he is consulting Naadi, the names of the persons present at the time, of his consulting etc, make wrong predictions about the future events of the individual only after he consults his Naadi? One can not but concludes that it is not the sage should be held responsible the ostensible wrong predictions, but the individual who has failed to interpret them. One is at least justified in maintaining that no judgment on these so called wrong predictions should be passed by any one before through investigation of them is undertaken. Such an investigation has been conducted by a retired Judge late Shri. R.S. Vaze of Pune, in late sixties. Even before Shri Shantaram Athavle, the celebrated author of above mentioned book, after a laborious and through study of many Naadis. It pays to survey his conclusions....

The sages do not see future wrong but predict it incorrect.

(From page 134) ...

As stated previously, in one case of a person, who took birth along with millions in some part of India, Maharshi Bhrugu in his Samhita could pin-point a petty error being committed while repeating daily mantra-jap as a part of

[1]1. Comments by Wg Cdr Shashikant Oak: 'Giriraj' does not mention where and when were his observations conducted, in which Naadi Centres, of which Naadi Maharshi etc, Therefore these figures should be taken as mere presumptions.

religious ritual. Is it not utter surprise that for an insignificant individual, the sages by their omniscience could envision such a minutest details in distant future, can not visualize an event in a life of an individual after he/she consults his/her Naadi Samhita correctly? Yet it is true that the events predicted by the sages after he/ she consult his/ her Naadi Samhita are often found not to be corroborated. They are found to be completely wrong. The obvious inference is that the sages whose ability to see past, present and future - omniscience- is beyond doubt do see the future events correctly even after he/ she consults his/her Naadi but they predict it wrongly. Therefore, one has to conclude that there has to be some definite purpose behind these wrong predictions. Many instances have been cited to strengthen these assumptions. From those incorrect predictions, the sages reveal the intrinsic intention – objective - of writing of those predictions comes to light. The sages want each individual to depend upon his own efforts and not be a fatalist. In other words, the dictates of the individual past *Karma* which in effect means that the individual is left to free to reap fruits of his past *Karmas* remain unhindered, by keeping him in ignorance about the future events, while at the same time leaving enough room for his own efforts and initiative for his future progress.

This means that the sages do not expect any individual to consult the Naadi Books unless individual finds in dire situation where all avenues of future course of actions appear to be very bleak. It may sound paradoxical to suggest that the sages who have purportedly written the Naadi Books to predict an individual's future do not want that individual to know his /her future unless constrained to do so. But this, in fact, is true. It can be substantiated by concrete examples.

Case of Shri.Talekar:-

It was found in the Naadi of Shri. Vasantrao Talekar, the friend of Shri. Ajgaonkar, that all the details predicted about his life were correct, but the latter part proved wrong. Shri. Ajgaonkar described his friend's life predictions by the Mahashi in the following words :- "Shri. Talekar found his bronchi anal problem intractable; it resisted all kinds of current medications. So he consulted Kaushik Naadi by paying a special fee of Rs.75.

The Kaushik Naadi's (Aushadh) Health Kandam correctly mentioned the names of Talekar's father and mother The names of his wife and of his four children were also correctly mentioned. One daughter formerly known named as Jayashree but name was changed to Sandhya after three years. This small detail was also correctly noted by the Naadi.

The native was suffering from asthma and the reason for his was traced to a former life. The Naadi Samhita had suggested an Aurvedic remedy for it; a list of medicines was given. The Samhita had also given the address of an Aurvedic doctor residing in the south. That doctor gave the medicines and Talekar was completely cured.

" thereafter Shri. Talekar went to Washington (America) to occupy a high salary post as predicted by the Kaushik Naadi. His life there was very prosperous for 5-6 years. The Naadi also predicted that h would have two houses, that he would retire at the age of 58 and that he would live a life of 67 years"

"Shri. Talekar came to his office and sat in his chair on 10-3-1954. He died there suddenly as a result of heart attack. Some of the events predicted by he Naadi proved correct in every details but he passed away from the world before he event predicted by

the Naadi. For the latter part of his life could take place.” (Page 158)

Now the question is : can it be believed that the sage who knew the nature of Talekar’s disease, even the address of the doctor where the remedial medicine could be found, could not or did not know the time of his death? Suppose that the sage had written that Talekar was going to die in America during the period of his active service; would Talekar have gone to America? Would anybody take the trouble in order that the prediction of Naadi may prove correct? It is but human nature to avoid death – that too premature death, by any means. It therefore, seems, logical to conclude that the sage Kaushik made wrong prediction of Talekar’s death. (And correct prediction of his foreign service)just to mislead him. This conclusion is supported by other Samhitas too. Take example of Bhrugu Samhita.

“Once a millionaire came to Dixit[2] (Bhrugu Shastri) to consult about his future. After verification of his birth chart, the relevant page was opened. It was said in that his future should not be read. The Shastri could not help disappointing the millionaire. It was later learnt that the millionaire had died soon afterwards.” (Page 89)

This example clearly shows Bhrugu’s intention of not allowing the millionaire to know that he was going to die soon. Otherwise, millionaire would not have committed the acts which he actually committed or would have committed other acts which the sage Bhrugu did not want . Where the Naadi reading is of future cannot be helped, the death itself is wrongly predicted. This applied to other predictions too. Which

[2] Shri. Shiv Kumar Dixit of Meerat. Presently his grandson Shri. Vinit Kumar Dixit divines the Samhita. From House No. 418, Budhana Gate, Meerat (69 Kms from New Delhi, UP, India)

ordinary people are not expected to understand and which the omniscient sages alone know through their super sensuous power. Ordinary persons can only see that predictions are wrong, but not why they are wrong. The sage's intention in making Naadi predictions is to give free play to the actions of the person and not to keep him hamstrung by them. They want him no to always depend on Naadi Predictions (or astrology) but to make use of them when absolutely necessary and where the predictions are useful they always prove correct. For example, Talekar's disease was cured only by the Naadi predictions. Where it is not useful, the sages intentionally make wrong predictions. They expect the person to take initiative there. By making wrong prediction about Talekar's death, he was induced to take initiative in a foreign country to achieve success and lead a life of prosperity for 5-6 years. It was his within his power to do so. And part of his efforts. However, his asthma problem had proved intractable to current medicine and so the sages gave him proper direction for its cure. There Talekar's efforts had come to a dead end and hence he had turned to Naadi as a last resort and Naadi did not fail him.

The fact that the sages expect man not to know his future and that even if he knows it, he should know it wrong and that he should know his past correctly, suggests that they want man not to be an astrology dependent but be dependent upon his efforts and do his duty (Practice Karma Yoga Of Geeta) and also that he should understand the truth that the nature (or God for those who believe in Him) has so planned the things of the universe that the future should always remain unknown to him. This conclusion is bourn out by the study of the Naadi predictions of 25 persons by 'Giriraj' himself referred to above. (See footnote 1) Even though the sample is meager for statistical

treatment, the fact that he found the predictions of more than 80% of the persons wrong, is significant, since it confirms the above conclusion. This conclusion gets another confirmation by the example of an extra-ordinary case cited by 'Giriraj' himself of his own Naadi experience. This extra ordinary case of his own Naadi experience is given in his own words.

"One of my friends had committed a serous crime about which I, of course, had not any knowledge. It was not known to any body else either, other than my friend himself. Under this circumstance, I took his birth-chart to Babubhai[3] (Bhrugu Shastri)
on the request of the friend and came to know the full details of my friend's crime. Of course his Naadi book did not contain the information (Prediction) of his crime before it was committed. We had approached Babubhai with the friend's birth-chart in the month of January. There was no mention at that time in his book about the crime he was going to commit in future (In the month of November). But I came across the information of my friend's crime he had committed about two months previously (In the month of November).When I had approached, Babubhai about one year later (In the month of January). This wonderful example, in my opinion, gives a hint that the CID and the police department can make use of this science for investigation crimes in the society". (Page 146) ...

Now the question arises: how did Giriraj came to know of his friend's crime after it was committed (In January, about a year later), which he had not come across in his friend's Naadi book before it was committed (In November)? No matter how he came to know of it. (Giriraj had not elaborated this point) It

[3] Well-known as Chhayashstri, who use to measure the shade of the person to take out exact leaf for the person. His children are running the centre in Mumbai. For the latest addressee see List of Naadi centres at the last section.

is abundantly clear that the plan (of the sages) seems to be that man should know the past but should not know the future. If his friend had come to know of the crime he was going to commit in future, (From his Naadi) he would not have committed it at all. But it was his destiny (and the desire of the sages) that he should commit the crime. Now suppose that the sages had written about his future crime in such a way that he knew it before hand. Then he would have avoided it. And the prediction of the Naadi would have thus been proved wrong! Thus it would have proved the sages' intention that the man should know his past correctly but should know the future wrongly. In other words the above conclusion that the future should remain unknown to the man, which is nature's or (God's) plan, would be again vindicated! But of course it was in the destiny of his friend that he should not know of his future crime from the Naadi and should commit it in accordance with the famous adage that 'Mans past Karma determines his present will or the man will to obey the dictates of his past Karma (बुद्धि कर्मानुसारिणी) that he should know of his crime from Naadi only after he commits it. That was his destiny and the sages also wanted that his destiny should prevail.

Giriraj says that police department can use Naadi for investigating crimes. It means that that the Naadi reading should be undertaken only when it serves the purpose and should not form a habit of man; and this is exactly is the purpose of the sages in writing Naadi books[4]. In this way many eternal truths are revealed to man by the Naadi. That is why Giriraj finally says that Naadi phenomena of India should serve to throw light on thousands of ill-understood phenomena...

[4] Naadi is useful to man during a crisis only and hence it should be consulted during a crisis only.

10. Naadi Predictions and Karma theory

The abovementioned case reports prove that human efforts are completely governed by Karma and can not be other than what they are as result of its prevalence. And when Karma prevails the predictions about the events take place after the person consults his Naadi are found to be invariably correct. Here are few samples to illustrate the point.[5]

The sage Bhrugu declared about the frustrated married life of lady that she had to suffer the consequences of her past Karma. Shukra, his disciple, thereupon tries to intervene on her behalf by pleading that he should suggest some spiritual remedy to alleviate her suffering. Bhrugu replied that though he had sympathy for her, he was helpless... in the course of this conversation, a correct prediction about India-Pak conflict was heard to have been made by Bhrugu, and it took place as predicted accurately...

Bhrugu also made a skilful reference to Bhabha's achievements (In the atomic field)and his later sad ultimate death. Four months after this prediction was read Bhabha dies suddenly in an aeroplane accident, proving the accuracy of Bhrugu's prediction.

This shows that the sages are helpless before all powerful Karma. The prediction and its fulfilment itself testify their helplessness.

The duty of the sages' is to see that the law of Karma prevails. Naadi book are not written to predict future as commonly believed but to bring about the results of Karma in

[5] The reader is advised to read for more details the cases of Shi. Gore, Ajgaonkar, India-Pak conflict of 1965, premature death of India scientist Bhabha etc given on pages 166-167of the Marathi book "नाडी ग्रंथ - एक अभ्यास - कै. शांताराम आठवले".

accordance of law of retributive justice which Karma stands for. This is accomplished by even making wrong predictions wherever necessary, as was done in the case of Talekar. Or by refusing to predict the future as was done in case the millionaire or by pleading helplessness as was done in the case of the unfortunate lady (of frustrated married life) or as was done in the case of Bhabha's death, or India-Pakistan conflict, or as is always seen to take place in respect of natural events, as is proved by the following example:

"Shukra said to Bhrugu, (Because there was no rains) 'A plan is afoot to evacuate the people from this city of temptation (Mumbai) because of scarcity of water', Bhrugu said, ' listen Shukra, definitely there will be rains on the day specified by us and thereafter rains will continue to pour 21 days without break. Then the people who prayed for the rains to come will pray for rains to stop.'

... Last year the citizens of Mumbai did have the salutary experience of this predictions which Bhrugu had made using the pretext of the Japanese machine of Achutbhai. There was absolutely no sign of rains till 22nd July That night the Chief Minister of Maharashtra gave a call on the radio to the citizens of Mumbai to go back to their native places so that the city could tide over the water crisis. The rains started correctly in the early morning at 4a.m. on 23rd July as predicted by Bhurgu and that too heavily It is well known fact that the rains continued to pour incessantly for next 21 days. Thus Bhrugu's prediction came true, in the literal sense."(Page 164-165)...

The above case (and other cases cited previously) prove tat not only individual Karma but collective Karma of (future) of Humanity also is already determined and the accuracy of the predictions of the sages prove that they are omniscient that is,

they know all, the future events correctly unless they were predetermined , that is preordained. These pre-ordained events include of those persons consulting their Naadi Putties (Leaves) are written by them. Those self styled rationalists who seek to prove that the Naadi books are a fraud on the basis of the practical impossibility of writing of future of every person on the earth, are thus exposed as rank ignoramuses. That they know the hollowness of their own rationalist argument is proved by their unwillingness to have first hand experience of Naadi. They obviously do not have it for fear of being thus exposed.

....

1. Saint Dnyaneshwar and Naadi prediction.

While acquainting myself with Naadi-records I always felt that Naadi-readings of outstanding personalities would be a great experience.

The Naadi-reader himself is never reluctant to read the Naadi predictions about ordinary persons too. In fact, they help people solve their problems, by performing the recommended remedies mentioned in the Deeksha Kandam.

A lot of information is recorded in the Shukra Naadi in Sanskrit, possessed by Professor Ganjur Narayana Shastriji of Bangalore, with reference to Sri. Satya Sai Baba. Similarly with the help of a translator, Sri. R. Raghunathan in the Sugar (Shukra) Naadi Centre at Chennai, belonging to Dr. A. Karunakaran, Naadi-readings about Saint Dnyaneshwar were searched for.

Prof. Krishna Gurav is the editor of the Marathi special annual Diwali issue of ‘Pailteer’ magazine. It was devoted to Saint Dnyaneshwar. So in order to ascertain what the Naadi record said about him, he sent me two horoscopes through his friend Sri. A. B. Karveerkar. At about the same time I got my transfer order and also because of some other assignment, I could not visit that Naadi Centre. Finally, I contacted Mr. Raghunathan and conveyed to him information about Dnyaneshwar on the phone, and earnestly requested him to immediately search for his Naadi. After 2-3 days he rang me back saying that he had located the Naadi and the reading was on. However, it would take some time, as it would be done at intervals. So, I was advised to find time and go there as the reading of that Naadi was meaningful and highly satisfying. Another speciality was that different Maharsheesre very eager to speak about Saint

Dnyaneshwar. In one Patti, a number of Maharshees had blessed Saint Dnyneshwar and also me and him, too. That was something special!

The reading was done on 2,4,11and 16 April 1996. Among them, I was present on 4 and 11 April. By that time the photo of the Naadi Patti was also available. In that I underlined the places on the Patti, where the names of Dnyaneshwar, Rukmini (mother), Vitthal (father), and Madi Kant (Madi in Tamil means Moon alias -Shashi) were mentioned! Thereafter due to various reasons, the reading of further stanzas was not possible. May be it stopped because the reading would require other witness for its reading. On the above 4 dates, altogether 31 stanzas were read. The beginning is made by Pullipani (Pulli means tiger or lion and Pani means 'hand'. So together it means: tiger's hand) but Shukra Maharshee stops him and starts to speak. It is a matter of great curiosity to know as to how many are those Maharshrees that would be participating in the reading. These stanzas are full of praise and respect. There is no much of prediction in them, so it is not being reproduced here.

In spite of my persistent requests to Sri. Raghunathan no Naadi-reading could be carried out on 3 Apr 96. However reading was resumed on Thursday 4April 96. I was convinced that the reading would have been possible only on Thursday. I tried to make out the translation of the next stanzas somehow before leaving Tambaram. It is as follows Shuk Maharshee says: " I am describing a great miracle of knowledge of Kali Yuga. In spite of numerous misdeeds of miscreants against you, you pardoned them and accomplished the task for which future generations will revere your name till

the end of the world. Your achievements will make them happy and feel satisfied. At this point there was a direction that before further reading you two should pay obeisance to Shiva and Vishnu in their respective temples.

When as per that directive we (myself and Sri. Raghunathan) carried out the command, the reading was resumed on 11-4-96. Therein Agasthya rishi says, 'Your devotees worship you like their own parents. Oh great son ! who treats one and all equally, irrespective of age or education, who gives happiness to people. You are currently incarnated as Sai. As Satya Sai you are carrying out day and night your divine duty and uplifting people. He is none else but Dnyaneshwar incarnated.

Further reading was continued on 16-4-96. In that Vashishtha Maharishee says, "All enlightened souls are born as human beings as ordained by Shiva. Repeated perusals of the holy Dnyaneshwari will enable its readers and listeners attain spiritual-bliss and peace, that is the holy versified composition of spiritual discourses by Saint Dnyaneshwar on the epic Geeta. I request readers of this book and the lovers of Naadi astrology to look for Naadi Pattis of outstanding personalities like Dnyaneshwar. Such persons for instance are Albert Einstein, Shakespeare, Hitler, Christ, Osho, Mahatma Gandhi etc.

Sri. Raghunathan has, on his own, tried to locate Naadi Pattis of Satya Sai Baba, Shirdi Sai Baba, Adi Shankaracharya, Bhagwan Buddha, and Ramkrishna Paramhansa etc. In looking for these Patties, Sri. Karunakaran has not demanded any money from me. He said that a perusal of the Naadi notings pertaining to those great personalities being a reward in itself he didn't wish to charge any fee for that pious task.

How could the Naadi Pattis of dead persons or of great souls such as Dnyaneshwar be located without their thumb impressions? may be a problem for many Naadi lovers. In this context, Dr. Karunakaran explained that they have some Patti bundles, which pertain to dead persons. There is a distinguishing mark on those Pattis. So one has to be cautious in tackling them. I communicated to Sri. Raghunathan by telephone whatever information I received from Prof. Gurav. After completing the daily routine at the Centre, he concentrated on that research. Dr.Karunakaran searched thorough a number of Pattis and brought out a bundle of 18-20 inches length Pattis. He then started perusing them one by one. There he located the Patti concerning Dnyaneshwar. When the names of Dnyaneshwara's parents and other points tallied, a notebook was made. And on the next day i.e. 2-4-96 afternoon again the reading began at 4.25 p.m. Sri. Raghunathan made notings. Wherever the Naadi bade that reading be stopped for the day, the reading would be stopped. Since the Naadi Patti is quite lengthy, I had to take 3 to 4 photographs of the same. Their enlargements could be made available. The Negatives are with Sri. Raghunathan.

The writer and translator of this Patti Sri. Raghunathan introduces himself as follows: -

" I am one of the many devotees of Sai Baba. I am a Vaishnav Brahmin over 60 years of age. I got voluntary retirement after working in the dockyard office in Chennai from 1967 to 1992. I have read a number of Tamil and Hindi books. I am working as translator in English and Hindi in the Naadi Centre of Dr.Karunakaran for the last seven-eight years. In a number of

Naadis there is a mention that I was the elder brother of Saibaba of Shi

2. Sri. Satya Sai Baba and Naadi astrology

While writing the present book "Naadi Bhavishya", it occurred to me that devotees of Sri. Satya Sai Baba would love to know what the Naadi records have to say about gifted spiritual masters such as Satya Sai Baba.

Naadi Maharshees are ever- ready to record the future of ordinary persons. In fact, they help people to solve their problems, by recommending ritualistic remedies in Deeksha, and Shanti-chapters. So, they would naturally feel thrilled to record the Naadi predictions of godly personalities, I felt.

About Sri. Satya Sai Baba, the 8th chapter of the book titled, **"Living Divinity,"** by Smt. Shakuntala Balu, reproduces the observation as per the Shukra Naadi, as under :-

"Professor Ganjur Narayan Shastri of Bangalore got a number of pages written about Satya Sai Baba in the Sanskrit Naadi "Shukra". The words in single quotation marks are those published in the Sanskrit Naadi.

Shukra Maharshee says: the birth of 'Sainatha' in 'Akshya samvatsara', in the month of 'Kartik', on 'Tuesday' 'Krishna Chaturdashi' (Satya Narayana was born of Aishwariamma on 23rd November 1926. His father's name is Pedda Venkappa Raju. Village name: Puttaparti.) At that time it was the fourth leg of the Ardra Nakshatra. From then his miraculous life started. In his previous life he was in Shirdi. Sainatha completed his school education in the village 'Uravakonda', where previously there was the Lingayat Math.

Sainatha will have ‘Sankalp Siddhi’ but he will have no attraction for money or riches for himself. Shukra Maharshee further says, ‘This child will be always in the ‘ Nirvikalp Samadhi’, will protect religion and give religious discourses. His important mission will be the welfare of people. Sainatha will have a number of disciples. And he will be addressed as ‘Satya Sai Baba’.

This great soul will be a bachelor throughout his life. He will treat men and women alike. He is the personification of love. But those who will realize his greatness will see in him the personification of total bliss.

One of his ashrams will be located at a place with a ‘Bahu Chakra Vahan’ i.e. a vehicle with many wheels - a railway connection. (His White -field Ashram at Bangalore is located by the side of the railway track)

He will raise a number of educational institutions, but their basis will be spiritual.

Sainath will guide people to attain spiritual progress in two ways: one by ‘self-meditation’ and the other by ‘divine glimpses.’ For those who would go to him with unstinted loyalty, he will remove their sins, difficulties, and sorrows and instil in them bliss and happiness by showering them with peace and sanctimony. He will appear in person at many places at one and the same time to help his devotees escape difficulties.

The devotees at Shirdi Sai Baba will see Satya Sai in the ‘Samadhi ‘pose. His impact will increase tremendously after 1979. On one occasion by sheer psychic force of resolution (‘sankalp’), he will keep an aeroplane flying in the air sans fuel

and then land. He will be on friendly terms with devotees, joking, leg pulling etc.

Even if he grows in age, he will never be infirm. He will be young forever. His life will be for the welfare of the public and also for holding high the flag of spiritualism. He will end his incarnation at his will. However, for the sake of devotees, he will take their sufferings upon himself. The place of his residence, will become a world-class pilgrimage Centre.

Shukra Naadi declares that Sainath is 'Maha Vishnu incarnate'. Incarnating is easy for him. He had 101 previous incarnations so far. One of his incarnations was that of Saint Kabir and recently he was Sai Baba of Shirdi, a very popular figure.

A number of people will criticize him knowingly or unknowingly. But slowly there will be a transformation in their minds and his followers will increase in number. Because of his "Spiritual Power" and "Personality", India will see good days ahead.

There is still a lot more in the Acharya Shastri's Shukra Naadi that can be mentioned. All that wil l be included in the book titled, 'Sai Charitramala'. Smt. Shakuntala mentioned that in her book, in 1980. However, that book has not been published so far. Sri. Ganjur Narayana Shastriji is no more. His son is now a Naadi-reader at 'Naadigriha' Chamraj Peth, Bangalore.